

**MARYLAND HISTORICAL TRUST
DETERMINATION OF ELIGIBILITY FORM**

NR Eligible: yes ☒
no ☐

Property Name: Rosedale Cemetery Inventory Number: BA-3197
Address: north of MD 7-Hamilton Ave intersection City: Rosedale Zip Code: 21237
County: Baltimore County USGS Topographic Map: Baltimore East
Owner: multiple Is the property being evaluated a district? yes
Tax Parcel Number: multiple Tax Map Number: 0089 Tax Account ID Number: multiple
Project: Rosedale Streetscape Project, MD 7 (US 40 to I-695) Agency: MD State Highway Administration
Site visit by MHT staff: ☒ no ☐ yes Name: _____ Date: _____
Is the property is located within a historic district? yes ☒ no

If the property is within a district District Inventory Number: _____
NR-listed district yes Eligible district yes Name of District: _____
Preparer's Recommendation: Contributing resource yes no Non-contributing but eligible in another context yes

If the property is not within a district (or the property is a district) Preparer's Recommendation: Eligible ☒ yes ☐ no

Criteria: A B C D Considerations: A B C D ☒ E F G None

Documentation on the property/district is presented in _____

Description of Property and Eligibility Determination (Use continuation sheet if necessary and attach map and photo)

DESCRIPTION OF PROPERTY

Rosedale Cemetery is located north of the intersection of Philadelphia Road (MD 7) and Hamilton Avenue on approximately 50 acres of hilly ground. It is the resting place for more than 20,000 members of over thirty Jewish congregations and societies. Developed in the late nineteenth and twentieth centuries, Rosedale Cemetery is an example of the lawn park style of cemetery. It incorporates expanses of open, grassy lawn with straight roads and paths providing structure to arranged blocks of burials. The graves are laid out in rows, and trees, shrubs, and other plantings are kept to a minimum. Regulation and maintenance of large portions of the cemetery by a cemetery association contribute to the resource's relatively uniform appearance. The Jewish teaching that all are equal in death often serves as a guide to choosing an appropriate headstone, and results in a fairly uniform appearance with many of the tombstones being approximately the same size and of similar design and level of detail. The Star of David, the menorah, and the tree appear to be most common symbols on tombstones in the Rosedale cemetery, but other symbols are present on tombstones throughout the burial grounds as well. The cemetery is fenced on all sides and has several entry gates, most of which are one story in height and constructed of brick. At least two chapels are also present in the cemetery, in addition to several small brick mausoleums. One residence stands within the cemetery, having been erected in approximately 1928 to house the caretaker and his family.

MARYLAND HISTORICAL TRUST REVIEW

Eligibility recommended ☒ Eligibility not recommended ☐
Criteria: ☒ A B ☒ C D Considerations: A B C ☒ D E F G None
MHT Comments _____

Jim Tansil
Reviewer, Office of Preservation Services

P. Kuntz
Reviewer, NR Program

4/11/06
Date
4/12/06
Date

206600714

NR-ELIGIBILITY REVIEW FORM

Rosedale Cemetery

Inventory Number: BA-3197

Page 2

ELIGIBILITY DETERMINATION

Rosedale Cemetery is recommended eligible for inclusion in the National Register under Criteria A and C. The resource reflects trends in suburbanization and the evolution of American cemeteries, and as such has made a significant contribution to the broad patterns of our history. The cemetery is also significant as a good, intact example of a lawn park cemetery developed in the late nineteenth and early twentieth centuries, embodying the distinctive characteristics of its type and period.

Although cemeteries are ordinarily not considered eligible for the National Register, they can qualify if they derive their primary significance from graves of persons of transcendent importance, from age, from distinctive design features, or from association with historic events. Although no individuals of transcendent importance are known to be buried in the Rosedale cemetery and the cemetery is not significant for its age, the property does satisfy Criteria Consideration D because the cemetery possesses the distinctive design features of Jewish Cemeteries, namely that they are fenced all the way around with prominent entry gates, have tombstones that reflect the Jewish belief of equality in death, and reflect the custom of leaving small stones at a grave site upon visiting. The cemetery also possesses several distinctive design features of a lawn park type cemetery, which was common from 1855 to 1920 and including the period in which this cemetery was developed, with its rural (now relatively suburban) location, organization of graves into blocks and rows separated by straight paths, and expanses of lawns with few interruptions from fences and plantings, and management by a business or corporation rather than an individual church or government body. Because it reflects its period of development and religious associations, it can be considered to have a clear association with historic events or trends.

Rosedale cemetery also satisfies Criteria Consideration A. The property derives its primary significance from its distinctive design features and historical importance rather than the merits of its religious doctrine.

The sprawling suburban cemetery retains integrity of location and setting. Its original design is still clearly visible, and the historic materials and workmanship have largely been preserved. Thus the feeling or historic character of the place is intact, and the property is still able to convey its important historical associations.

NATIONAL REGISTER BOUNDARY DESCRIPTION AND JUSTIFICATION

The recommended National Register boundary for Rosedale Cemetery includes tax parcels 19, 20, 21, 51, 146, 152, 469, 470, 471, 472, 169, 170, 233, 354, 762, 788, 789, 871, 934, 1016, 1017, and 1165 on Baltimore County tax map 89, which collectively comprise the resource. This includes the older cemetery located northwest of the intersection of Philadelphia Road and Hamilton Avenue, as well as the burial tracts northeast of the intersection and more recent plots located farther north on the west side of Hamilton Avenue (see site plan). Most of this land area has been designated as a cemetery for fifty years or more, although some of it does not yet contain burials.

Prepared by: A&HC, Inc.

Date Prepared: 1/30/2006

BALTIMORE COUNTY
HISTORIC SITE SUMMARY SHEET

SURVEY NO.: BA-3197

NAME: Rosedale Cemetery

LOCATION: North of the Philadelphia Rd (MD 7)-Hamilton Ave Intersection,
Rosedale

DATE: 1893 - Present

ACCESS: Private

DESCRIPTION:

Rosedale Cemetery is located north of the intersection of Philadelphia Road (MD 7) and Hamilton Avenue on approximately 50 acres of hilly ground. It is the resting place for more than 20,000 members of over thirty Jewish congregations and societies. Developed in the late nineteenth and twentieth centuries, Rosedale Cemetery is an example of the lawn park style of cemetery. It incorporates expanses of open, grassy lawn with straight roads and paths providing structure to arranged blocks of burials. The graves are laid out in rows, and trees, shrubs, and other plantings are kept to a minimum. Regulation and maintenance of large portions of the cemetery by a cemetery association contribute to the resource's relatively uniform appearance. The Jewish teaching that all are equal in death often serves as a guide to choosing an appropriate headstone, and results in a fairly uniform appearance with many of the tombstones being approximately the same size and of similar design and level of detail. The Star of David, the menorah, and the tree appear to be most common symbols on tombstones in the Rosedale cemetery, but other symbols are present on tombstones throughout the burial grounds as well. The cemetery is fenced on all sides and has several entry gates, most of which are one story in height and constructed of brick. At least two chapels are also present in the cemetery, in addition to several small brick mausoleums. One residence stands within the cemetery, having been erected in approximately 1928 to house the caretaker and his family.

SIGNIFICANCE:

Rosedale Cemetery is recommended eligible for inclusion in the National Register under Criteria A and C. The resource reflects trends in suburbanization and the evolution of American cemeteries, and as such has made a significant contribution to the broad patterns of our history. The cemetery is also significant as a good, intact example of a lawn park cemetery developed in the late nineteenth and early twentieth centuries, embodying the distinctive characteristics of its type and period.

Rosedale Cemetery also satisfies Criteria Considerations A and D. The property derives its primary significance from its distinctive design features and historical importance rather than the merits of its religious doctrine (Criteria Consideration A). The cemetery possesses the distinctive design features of Jewish Cemeteries, namely that they are fenced all the way around with prominent entry gates, have tombstones that reflect the Jewish belief of equality in death, and reflect the custom of leaving small stones at a gravesite upon visiting that ~~that~~ satisfies Criteria Consideration D.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

1. Name of Property

(indicate preferred name)

historic Rosedale Cemetery

other

2. Location

street and number North of the intersection of Philadelphia Road (MD 7) and Hamilton Avenue not for publication

city, town Rosedale vicinity

county Baltimore County

3. Owner of Property

(give names and mailing addresses of all owners)

name Multiple

street and number telephone

city, town state zip code

4. Location of Legal Description

courthouse, registry of deeds, etc.

liber

folio

city, town tax map 0089 tax parcel multiple tax ID number multiple

5. Primary Location of Additional Data

- ☐ Contributing Resource in National Register District
☐ Contributing Resource in Local Historic District
☐ Determined Eligible for the National Register/Maryland Register
☐ Determined Ineligible for the National Register/Maryland Register
☐ Recorded by HABS/HAER
☐ Historic Structure Report or Research Report at MHT
☐ Other: _____

6. Classification

Category

- ☒ district
☐ building(s)
☐ structure
☐ site
☐ object

Ownership

- ☐ public
☐ private
☒ both

Current Function

- ☐ agriculture ☐ landscape
☐ commerce/trade ☐ recreation/culture
☐ defense ☐ religion
☐ domestic ☐ social
☐ education ☐ transportation
☒ funerary ☐ work in progress
☐ government ☐ unknown
☐ health care ☐ vacant/not in use
☐ industry ☐ other: _____

Resource Count

- | Contributing | Noncontributing |
|--------------|-----------------|
| 13 | buildings |
| 22 | sites |
| | structures |
| | objects |
| 35 | Total |

Number of Contributing Resources
previously listed in the Inventory

0

7. Description

Inventory No. BA-3197

Condition

<input type="checkbox"/> excellent	<input type="checkbox"/> deteriorated
<input checked="" type="checkbox"/> good	<input type="checkbox"/> ruins
<input type="checkbox"/> fair	<input type="checkbox"/> altered

Prepare both a one paragraph summary and a comprehensive description of the resource and its various elements as it exists today.

Rosedale Cemetery is located north of the intersection of Philadelphia Road and Hamilton Avenue, on both sides of Hamilton Avenue. The cemetery is comprised of approximately 22 tax parcels and occupies nearly fifty acres of land. Developed in the late-nineteenth and twentieth centuries, Rosedale Cemetery is an example of the lawn park style of cemetery. It is the resting place for members of over thirty Jewish congregations and societies.

Rosedale Cemetery is a fifty-acre lawn park style cemetery that contains more than 20,000 Jewish burials on slightly hilly ground. The resource includes approximately 22 tax parcels and includes burial plots for more than 35 Jewish organizations. As is typical of lawn park cemeteries, Rosedale cemetery incorporates expanses of open, grassy lawn with straight roads and paths providing structure to arranged blocks burials. The graves are laid out in rows, emphasizing uniformity and structure rather than individual expression. Trees, shrubs, and other plantings are minimal in the restrained, unified landscape. Regulation and maintenance of large portions of the cemetery by a cemetery association contributes to the resource's relatively uniform appearance.

Since they must be separate from other properties and burial grounds, Jewish cemeteries are fenced on all sides and have a separate entrance gate (<http://www.jewishgen.org/cemetery/instructions/whatmakes.html>). In Rosedale there are several entry gates, most of which are one story in height and constructed of brick. They generally straddle the road leading into the cemetery, with a single room on each side of the primary access road. The gatehouses tend to reflect the period in which they were constructed, with that on Philadelphia Road west of Hamilton Avenue being the oldest, and those farther north on Hamilton Avenue being newer. At least two chapels are also present in the cemetery, including one on the east and one on the west side of Hamilton Avenue. Several small brick mausoleums or memorials are also present, with a greater concentration in the older portion of the cemetery northwest of the intersection of Philadelphia Road and Hamilton Avenue. These generally appear to be reserved for rabbis, although at least one family mausoleum is present. One residence stands within the cemetery, having been erected in approximately 1928 to house the caretaker and his family.

Jewish tradition makes no stipulation as to the size or type of marker or monument placed on each grave; however, in many cases, the cemetery puts limitations on the types of structures and objects that can be placed in the cemetery. The Jewish teaching that all are equal in death often serves as a guide to choosing an appropriate headstone, and results in a fairly uniform appearance with many of the tombstones being approximately the same size and of similar design and level of detail (http://www.myjewishlearning.com/lifecycle/Death/Burial_Mourning/). Within certain parameters, various shapes and styles of headstones or tombstones are present throughout the cemetery. The older grave markers are generally much thinner, while the newer ones tend to be shorter and thicker. It appears that the most common shape is a domed tablet, although tablets with simple, shouldered, and gothic tablets are present as well. Some rustic headstones are also present, including several that look like tree trunks. These rustic tablets were particularly popular during the 1920s and 1930s. Some vertical-face markers with slanted tops stand in the cemetery as well; they are few in number and generally appear to be more recent.

Regardless of their shape, tombstones that mark the graves typically include the English and/or Hebrew name of the deceased, their dates of birth and death, and their familial relationship to others. Often the Hebrew letters meaning "here is buried" and "may his/her soul be bound up in the bond of eternal life," and/or a graphic symbol are present on the grave marker as well (http://www.myjewishlearning.com/lifecycle/Death/Burial_Mourning/). Some common symbols or themes appear on many Jewish tombstones. As might be expected, the Star of David appears frequently. A six-pointed star made of two triangles, the Star of David, is typically used as a symbol of Judaism and came into widespread use at the beginning of the twentieth century. Another very common symbol found on tombstones throughout the cemetery is the

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name

Continuation Sheet

Number 7 Page 1

menorah, a seven-branched candlestick that represents the seven days for the creation of the world by God, and the Jewish symbol for the divine presence of God. However, many other symbols, such as two hands with outspread fingers indicating that the deceased is descended from priestly stock, a jug and washing bowl representing the Levites who washed the priest's hands before he pronounced the blessing, an offering box symbolizing the charitableness of the deceased or referring to his office as treasurer, or a crown symbolizing the re-establishment of the kingdom of Judah, are also common. Some gravestones illustrate or embody a tree with branches either outspread or broken off, symbolizing the death of a young man or an old man, respectively. Other symbols on tombstones, such as a cluster of grapes, a lion, a wolf or a rose simply represent names (http://en.wikipedia.org/wiki/Jewish_symbolism; http://www.rz.uni-hamburg.de/rz3a035/jew_cem.html). The Star of David, the menorah, and the tree appear to be most common in the Rosedale cemetery, but other symbols are present on tombstones throughout the burial grounds as well.

8. Significance

Inventory No. BA-3197

Period	Areas of Significance	Check and justify below		
<input type="checkbox"/> 1600-1699	<input type="checkbox"/> agriculture	<input type="checkbox"/> economics	<input type="checkbox"/> health/medicine	<input type="checkbox"/> performing arts
<input type="checkbox"/> 1700-1799	<input type="checkbox"/> archeology	<input type="checkbox"/> education	<input type="checkbox"/> industry	<input type="checkbox"/> philosophy
<input checked="" type="checkbox"/> 1800-1899	<input type="checkbox"/> architecture	<input type="checkbox"/> engineering	<input type="checkbox"/> invention	<input type="checkbox"/> politics/government
<input checked="" type="checkbox"/> 1900-1999	<input type="checkbox"/> art	<input type="checkbox"/> entertainment/ recreation	<input checked="" type="checkbox"/> landscape architecture	<input type="checkbox"/> religion
<input type="checkbox"/> 2000-	<input type="checkbox"/> commerce	<input checked="" type="checkbox"/> ethnic heritage	<input type="checkbox"/> law	<input type="checkbox"/> science
	<input type="checkbox"/> communications	<input type="checkbox"/> exploration/ settlement	<input type="checkbox"/> literature	<input checked="" type="checkbox"/> social history
	<input type="checkbox"/> community planning		<input type="checkbox"/> maritime history	<input type="checkbox"/> transportation
	<input type="checkbox"/> conservation		<input type="checkbox"/> military	<input type="checkbox"/> other: _____

Specific dates 1893 - present

Architect/Builder unknown

Construction dates 1893 - present

Evaluation for:

☐ National Register

☒ Maryland Register

☐ not evaluated

Prepare a one-paragraph summary statement of significance addressing applicable criteria, followed by a narrative discussion of the history of the resource and its context. (For compliance projects, complete evaluation on a DOE Form – see manual.)

Rosedale Cemetery is significant because it is a good, intact example of a lawn park cemetery developed during the late nineteenth and early twentieth centuries, reflecting trends in the evolution of American cemeteries and demonstrates several distinctive features of Jewish cemeteries. Because it reflects its period of development and religious associations and retains a high level of integrity, it can be considered to have a clear association with historic events or trends.

Rosedale Cemetery began to be developed in 1893, when the Shomre Hadath and Agudath Achim Ohel Jacob Vishayer Hebrew Congregations purchased just over eleven acres of land that was historically known as the "Red House Farm" or "Stansbury's Inheritance" as tenants in common to use as a burial ground (Baltimore County Deeds, 195:7). Beginning in 1896 and continuing in later years, these two congregations sold portions of this tract to other Jewish organizations, retaining only small plots for their own congregations today (Levinson). Other Hebrew Congregations acquired additional land in the immediate vicinity in years that followed, so that today Rosedale Cemetery includes nearly 50 acres of land and contains burials belonging to more than 35 Jewish organizations. It is estimated that approximately 60%, or 12,000 of the cemetery's 20,000 burials do not appear in any known records. A project to identify and record all burials in Rosedale Cemetery is in progress (Feldman 1997).

In 1918 a severe influenza epidemic caused the deaths of many children in the Baltimore area, resulting in many burials in Rosedale Cemetery (Kahn 1996). Children's graves are often smaller, and are reflected by rows of tombstones being located closer together. In some cases, trees with outspread branches are used to mark children's graves and reflect their short lives (http://en.wikipedia.org/wiki/Jewish_symbolism; http://www.rrz.uni-hamburg.de/rz3a035/jew_cem.html).

In order to provide care for the many small cemeteries in Rosedale, the United Hebrew Cemetery Corporation, Inc. was established in 1920. This non-profit corporation was responsible for maintenance of the large cemetery, including digging new graves as well as management of the perpetual care fund, a fund that is paid into by living Jews and is invested so that the interest can cover the expense of maintaining the cemetery. Since the mid-1970s, the perpetual care fund has been insufficient to pay for the maintenance, and individual organizations have been struggling with maintenance issues (Silverberg 1980). Today the United Hebrew Cemetery Corporation, Inc. owns four parcels, comprising approximately 1.5 acres (Baltimore County Tax Assessment).

The cemetery developed substantially during the first decades of the twentieth century, as is reflected in the styling of and inscriptions in many of the tombstones. For example, in 1927, Shaarei Zion Hebrew Congregation acquired a cemetery plot on Hamilton Avenue, where they built a caretakers house and built a chapel in 1934. They acquired a new cemetery in 1943. Today the Shaarei Zion Hebrew Congregation owns two parcels of land, which collectively occupy 8.63 acres

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name
Continuation Sheet

Number 8 Page 1

(Shaarei Zion). Many other congregations developed their suburban cemeteries similarly, although no others established caretakers' residences on site. Some of the more recent developments in Rosedale Cemetery include the Jewish National Farband Cemetery, which currently occupies two parcels comprising just less than two acres of land and was established in 1941 and fenced in 1943, and the Jewish War Veterans Cemetery, which was dedicated in 1959 (Farber 1964).

American Cemetery Movement

American burial grounds can generally be divided into three categories or phases: graveyards, rural or garden cemeteries, and lawn or lawn park cemeteries, which include memorial cemeteries or memorial parks (<http://wqww.albany.edu/history/HIS530/Graveside/movement.html>). Graveyards are typically considered to be purely functional places for the burial of the dead, with little consideration for design or the enjoyment of the living. Cemeteries, on the other hand, are a reaction to the unpleasantness of graveyards, and generally incorporate design elements intended to make them appealing to the living in addition to providing a final resting place for the dead.

Graveyards. Graveyards, including churchyards and family plots, were the first type of burial grounds in America. Family graveyards, which include land set aside for the burial of members of one or more families, were common in rural areas during the seventeenth, eighteenth, and nineteenth centuries. As population shifted to urban centers, graveyards, which were commonly located in churchyards found near the center of town, contained larger groups of people, and were administered either by the church or by the town or city government. Typically, codified rules or regulations concerning burial sites and monuments were not utilized in these graveyards. As population density increased the graveyards became overcrowded and were often a source of unpleasant odors; medical theory at the time held that the unpleasant odors emanating from overcrowded graveyards were gasses that caused epidemics and carried highly contagious diseases (<http://homewoodcemetery.org/grounds.html>, accessed 1/16/06; <http://wqww.albany.edu/history/HIS530/Graveside/movement.html>). Thus, beginning in about 1830, it became desirable to seek other locations for the burial of the dead that were not confined spaces in the center of highly populated areas.

Rural Cemeteries. The rural cemetery was a logical alternative to the overcrowded and unpleasant graveyards. The rural cemetery concept, which is recognized as the first stage in the evolution of the modern cemetery, was introduced in 1831 with the establishment of Mount Auburn Cemetery in Cambridge, Massachusetts. By 1865 there were approximately 65 rural cemeteries in the country, most of which were concentrated around urban centers along the eastern seaboard (<http://www.oakwoodcemetery.org/history.php>).

Although the cemeteries were typically located on the outskirts of communities, rural cemeteries are called such because of their romantic design and association with the rural ideal rather than because of their physical location (<http://homewoodcemetery.org/grounds.html>). During the mid-nineteenth century, it was commonly believed that rural life was best for the body and soul. In addition to being cleaner and more distant from noxious industries and overcrowded graveyards, rural environments, which lacked the corruptions of city life such as class divisions, social inequities, and disorder, were closely associated with democracy and goodness, and were thus desirable as final resting places (<http://www.marylandroads.com/keepingcurrent/maintainroadsbridges/bridges/oppe/suburb>). Rural cemeteries provided unique opportunities for healthful and pious recreation (<http://www.oakwoodcemetery.org/history.php>). Visitors to rural cemeteries included not only the families of loved ones buried in the cemetery, but also those wanting to experience the peacefulness and serenity of a beautiful park. Cemeteries were popular destinations, especially on

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name
Continuation Sheet

Number 8 Page 2

Sundays, during the nineteenth century. The success of rural cemeteries also stimulated the public parks movement and the profession of landscape architecture
(<http://fp.uni.edu/historyofblackhawkcounty/greenwoodcem/Development/Development.htm>).

Unlike the early city cemeteries, rural cemeteries utilized landscape architecture for the first time. Rural cemeteries were designed to resemble the romantic, rambling gardens of an English estate, with much of the wild beauty of the land left intact for its picturesque effect. Naturalistic elements were interwoven with the layout of rural cemeteries and formed part of the cemetery's attraction. In addition to a variety of topographical features and plantings, the rural cemetery contained various roads and paths, fenced off family plots, and often iron fencing at the perimeter. Roads in rural cemeteries generally followed the contours of the land, giving them an organic character
(<http://fp.uni.edu/historyofblackhawkcounty/greenwoodcem/Development/Development.htm>).

Rural cemeteries were divided into family lots to ensure that family members would be re-united in death. Lot owners in rural cemeteries were considered landowners with full rights to design and plant their lots as they saw fit. The lack of uniformity in design of the landscape and monuments as well as a variety of maintenance levels created a visual clutter; what had started out as showplaces of nature's grandeur became cluttered and congested due to a lack of holistic design and regulation. Although rural cemeteries dominated for a short period of time due to the resulting visual clutter and high cost of maintenance, the placement of burials outside of the city in a beautiful, landscaped green space proved to be successful, and continued into and after the second half of the nineteenth century
(<http://homewoodcemetery.org/grounds.html>).

Lawn Park Cemeteries. While the rural or garden cemetery movement dominated from roughly 1830 to 1855, from about 1855 to 1920, the lawn or memorial park cemetery was more common. Just as rural cemeteries were a response to overcrowded graveyards, lawn park cemeteries were a response to the visual clutter and high maintenance problems inherent in the rural cemetery system. Promoters of lawn park cemeteries envisioned an open green grassy lawn as the ideal cemetery environment. Instead of walking along winding roads or paths to the site of a grave, visitors now crossed the green sod that covered the grounds. During the lawn park stage of the American cemetery movement, straight roads and arranged blocks of graves provided structure to the cemetery (<http://fp.uni.edu/historyofblackhawkcounty/greenwoodcem/Development/Development.htm>).

Lawn park style cemeteries combined landscape design with a system of rules and regulations. They cleared the dramatic natural landscape common to the rural cemetery and manipulated the grounds into a "natural" looking green space. The cemeteries were typically laid out in rows, emphasizing uniformity and structure rather than individual expression. Trees, shrubs, and other plantings were kept to a minimum. Lot owners lost the ability to fence lots, add plantings to their property, and to send in their own gardeners. Instead, the cemetery took responsibility for the design and maintenance as a whole, resulting in a much more unified landscape. The effect was one of restraint, both in the landscape and the monuments (<http://homewoodcemetery.org/grounds.html>; <http://wqww.albany.edu/history/HIS530/Graveside/movement.html>).

During both the rural and the lawn park cemetery phases, management and operation of cemeteries was generally a business rather than the responsibility of churches and/or governments. The money earned from the sale of lots funded

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name
Continuation Sheet

Number 8 Page 3

the necessary cemetery maintenance. In rural cemeteries, families of the deceased were typically responsible for the care and maintenance of their own plots and memorials, while the cemetery association tended to the general maintenance of the cemetery. In lawn park cemeteries the cemetery was responsible for all of the maintenance, corresponding to changes in cemetery aesthetics as well as changing American attitudes toward involvement with death. The professionalism that allowed lawn park cemeteries to take over the care of family lots helped break the bond many families had established with their lots and cemeteries (<http://homewoodcemetery.org/grounds.html>).

Like rural cemeteries, lawn park cemeteries required large crews to maintain. In an attempt to reduce maintenance costs, imbedded tombstones were introduced as an alternative to upright headstones during the early 20th century. Lawn cemeteries with imbedded tombstones are generally known as memorial parks. Many cemeteries today are or incorporate memorial parks, having sections limited to graves with embedded stones. Along with the lawn park cemetery, the memorial park continued to be popular after 1920. Many older cemeteries have features from multiple periods in the American cemetery movement (<http://fp.uni.edu/historyofblackhawkcounty/greenwoodcem/Development/Development.htm>).

Jewish Cemeteries and Burial Practices

Rosedale Cemetery is one of approximately 16 Jewish Cemeteries in Baltimore and the immediate vicinity. It is one of the area's earliest suburban Jewish Cemeteries, and contains the graves of many more congregations than other cemeteries in the area. Around the turn of the twentieth century, Baltimore was home to more than 100,000 Jewish residents, making it the ninth-largest Jewish population in the United States. Orthodox Jews made up a substantial portion of Baltimore's Jewish community (http://my.brandeis.edu/news/item?news_item_id=103959). Prior to about 1920, many of the city's Jews were concentrated in eastern Baltimore, where they established minyanim or small landsmanshaft (associations of immigrants from the same area) congregations and lodges. Because land in Baltimore city was scarce and rural and lawn park cemeteries were popular, many of these organizations chose to establish their cemeteries in Rosedale. Approximately 35 Jewish organizations have cemeteries on the rolling hills in Rosedale.

Establishing a cemetery, which is usually done through communal funds, is one of the highest priorities for a new Jewish community of congregation. Guidelines for establishing Jewish burial grounds indicate that the facility should be exclusively for Jews. Since they must be separate, Jewish cemeteries are fenced completely and have a separate entrance gate (<http://www.jewishgen.org/cemetery/instructions/whatmakes.html>).

Jewish tradition also requires that burial rights be permanent (<http://www.jewishgen.org/cemetery/instructions/whatmakes.html>). Where in many instances gravesites are recycled over time and graves are stacked on top of one another, that practice is not acceptable in Jewish cemeteries. As a result of this requirement and the fact that many small Jewish congregations have split, merged, and/or gone out of existence having no surviving members, continuing maintenance of Jewish cemeteries is sometime problematic. The United Hebrew Cemetery Corporation is a non-profit corporation that was first chartered in 1920 in order to care for the Rosedale Cemeteries. The corporation has a "perpetual care" fund into which members pay during their lifetimes for maintenance of their graves after death. Like other similar funds, a cardinal principle of the perpetual care fund is that the principal is never touched or used. Instead, the fund is invested and pays out interest that is used for the care of the graves. Until 1974-1975, when the cost of maintaining the cemetery quadrupled, the interest from the perpetual care fund covered all of the expenses of maintaining the cemeteries.

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name
Continuation Sheet

Number 8 Page 4

Faced with a deficit, the United Hebrew Cemetery Corporation asked each of the 19 organizations with plots in the cemetery to put up \$131 per month to help off-set the cost of maintenance in the 1980s. However, the member organizations turned down the proposal and took over responsibility for maintenance themselves (Silverberg 1980). As had been common in the nineteenth century when individuals cared for their own family plots in rural cemeteries, decentralized maintenance of the plots led to a non-uniform and visually chaotic appearance. Some plots were cut and trimmed, while others were overgrown. One contributing factor was the fact that some of these old congregations had no surviving members and thus no longer existed (Silverberg 1980). Today the United Hebrew Cemetery Corporation owns three of the 22 parcels that comprise the cemetery. Suburban Orthodox Cemeteries, Inc owns two additional properties and Baltimore County owns nearly 14 acres of land in the cemetery. The remainder of the property appears to be under the ownership of individual Jewish congregations or organizations, with several groups owning more than one tract.

Visitation of Jewish graves is permitted at almost any time, but excessive visits are discouraged to ensure that the living progress through the bereavement process. Typically, one visits the grave of a loved one on the seventh day of the first intensive mourning period, known as shiva, and the last day of the thirty-day mourning period known as sheloshim. It is customary for the grave marker to be put in place and for an unveiling ceremony to be held after the Kaddish period is over, between 30 days and 1 year after burial. Family and friends attend the unveiling ceremony, which consists of the recitation of Psalms, a brief eulogy, removal of the cloth covering the headstone, and prayers. Visiting the grave of a loved one each year on the anniversary of their death, or yahrzeit, is also appropriate. Visitation of graves is also common on Jewish fast days and before or between the High Holy Days (http://www.myjewishlearning.com/lifecycle/Death/Burial_Mourning/).

When visiting a Jewish grave, it is customary to place a small stone on the tombstone. There are a variety of theories as to the origin of this custom: some believe that the stones are the means by which the living help the dead to "stay put," keeping their soul from returning to the world of the living; or the tradition may reflect the biblical practice of marking the grave with a pile of stones; or it may be the result of an old custom of writing notes to the deceased and pushing them into crevices in the headstone. When no crevice could be found, the note was weighted down with a stone. In time, the paper disintegrated or blew away, leaving only the stone. Thus, simply leaving the stone became the custom, and many such stones can be seen on tombstones throughout the cemetery. Flowers are typically not used in Jewish burials. Because flowers wither and fade, they are generally seen as a metaphor for life, and are not an appropriate symbol of passing. Stones are viewed as a more suitable symbol of the permanence of memory (http://www.myjewishlearning.com/lifecycle/Death/Burial_Mourning/).

9. Major Bibliographical References

Inventory No. BA-3197

Farber, H.

1964 *The History of the Farband Cemetery*. Farband Golden Jubilee Booklet, Available at the Jewish Museum of Maryland in Baltimore, MD.

Feldman, Hannah

1997 *Grave Matter: Volunteers Participate in a Project to Find and Identify Baltimore's 50,000 to 100,000 "lost" Jewish Graves*. The Jewish Times, May 9, 1997: Baltimore, Maryland.

10. Geographical Data

Acreage of surveyed property +/- 50 acres

Acreage of historical setting +/- 50 acres

Quadrangle name Baltimore East, MD

Quadrangle scale: 1:24,000

Verbal boundary description and justification

The recommended National Register boundary for Rosedale Cemetery includes tax parcels 19, 20, 21, 51, 146, 152, 469, 470, 471, 472, 169, 170, 233, 354, 762, 788, 789, 871, 934, 1016, 1017, and 1165 on Baltimore County tax map 89, which collectively comprise the resource. This includes the oldest (c. 1893) cemetery located northwest of the intersection of Philadelphia Road and Hamilton Avenue, as well as more recent burial tracts northeast of the intersection and more recent plots located farther north on the west side of Hamilton Avenue (see site plan). Most of this land area has been designated as a cemetery for fifty years or more, although some of it does not yet contain burials.

11. Form Prepared by

name/title	Erin Hammerstedt, Principal Investigator		
organization	Archaeological & Historical Consultants, Inc.	date	January 2006
street & number	101 North Pennsylvania Avenue	telephone	814-364-2135
city or town	Centre Hall	state	Pennsylvania

The Maryland Inventory of Historic Properties was officially created by an Act of the Maryland Legislature to be found in the Annotated Code of Maryland, Article 41, Section 181 KA, 1974 supplement.

The survey and inventory are being prepared for information and record purposes only and do not constitute any infringement of individual property rights.

return to: Maryland Historical Trust
DHCD/DHCP
100 Community Place
Crownsville, MD 21032-2023
410-514-7600

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name

Continuation Sheet

Number 9 Page 1

Kahn, Phillip, Jr.

1996 *Uncommon Threads: Threads that Wove the Fabric of Baltimore Jewish Life*. PECAN Publications: Baltimore, Maryland.

Levinson, Sol

Map of the Rosedale Cemeteries. Sol Levinson & Bros., Inc. Funeral Directors. Available at the Jewish Museum of Maryland in Baltimore, MD.

Shaarei Zion

1969 50th Golden Jubilee Program. Shaarei Zion Congregation & Hebrew School, May 25, 1969. Available at the Jewish Museum of Maryland in Baltimore, MD.

Silverberg, David

1980 *Who's Responsible for Cemetery Neglect?* Baltimore Jewish Times, August 29, 1980.

Websites:

Graveside Lessons: Cemetery Movements

<http://wqww.albany.edu/history/HIS530/Graveside/movement.html>, accessed 1/16-06

History and Development of Greenwood Cemetery

<http://fp.uni.edu/historyofblackhawkcounty/greenwoodcem/Development/Development.htm>, accessed 1/16/06

History - Oakwood Cemetery - Troy, NY

<http://www.oakwoodcemetery.org/history.php>, accessed 1/16/06

Homewood Cemetery

<http://homewoodcemetery.org/grounds.html>, accessed 1/16/06

Jewish Cemeteries

http://www.rrz.uni-hamburg.de/rz3a035/jew_cem.html, accessed 12/28/05

Jewish opinion about Gaza withdrawal split along denominational lines

http://my.brandeis.edu/news/item?news_item_id=103959, accessed 12/12/05

Jewish Symbolism

http://en.wikipedia.org/wiki/Jewish_symbolism, accessed 12/28/05

International Jewish Cemetery Project – What Makes a Cemetery Jewish?

<http://www.jewishgen.org/cemetery/instructions/whatmakes.html>, accessed 12/12/05

Maryland Historical Trust

Maryland Inventory of Historic Properties Form

Inventory No. BA-3197

Name
Continuation Sheet

Number 9 Page 2

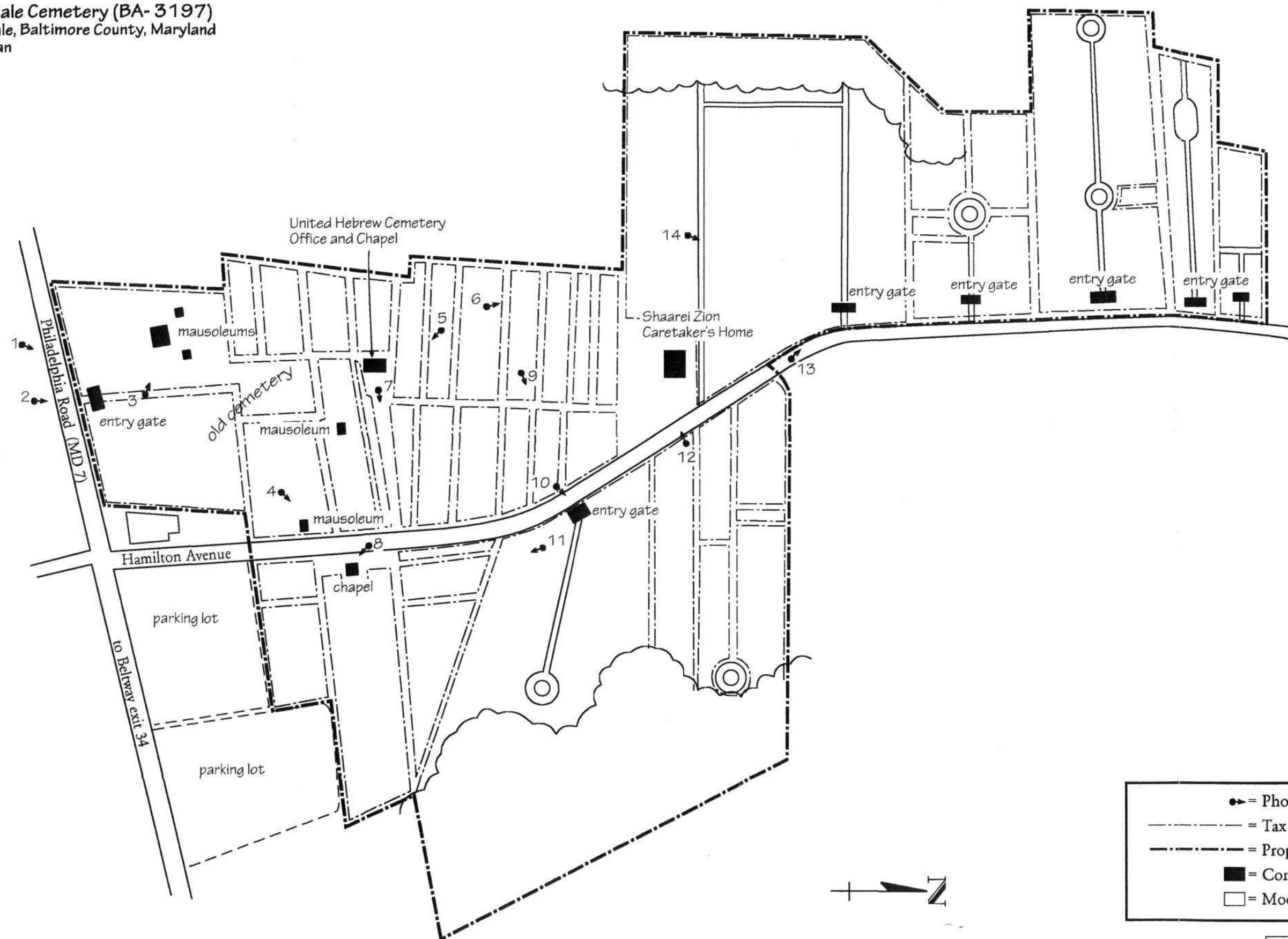
MyJewishLearning.com

http://www.myjewishlearning.com/lifecycle/Death/Burial_Mourning/, accessed 12/28/06

Suburbanization Historic Context and Survey Methodology

<http://www.marylandroads.com/keepingcurrent/maintainroadsbridges/bridges/oppe/suburb...>, accessed 1/18/06

Rosedale Cemetery (BA- 3197)
 Rosedale, Baltimore County, Maryland
 Site Plan

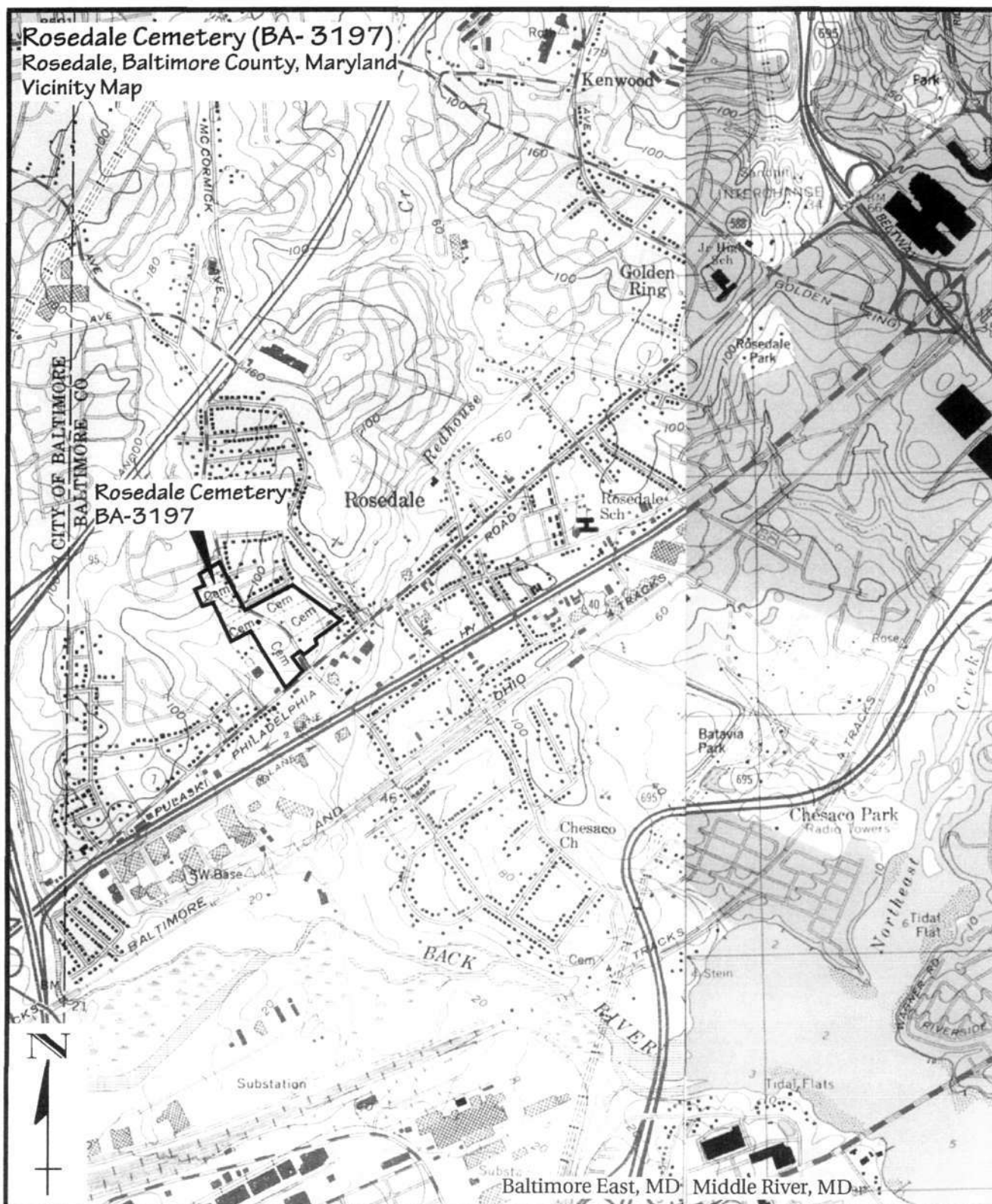


- = Photo Viewpoint
- = Tax Parcel Boundary
- - - = Proposed National Register Boundary
- = Contributing Building or Structure
- = Modern or Adjacent Structure



not to scale

Rosedale Cemetery (BA- 3197)
 Rosedale, Baltimore County, Maryland
 Vicinity Map



1 0.5 0 1 MILE

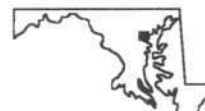
1000 0 1000 2000 3000 4000 5000 6000 7000 FEET

1 0.5 0 1 KILOMETER

SCALE 1:24,000

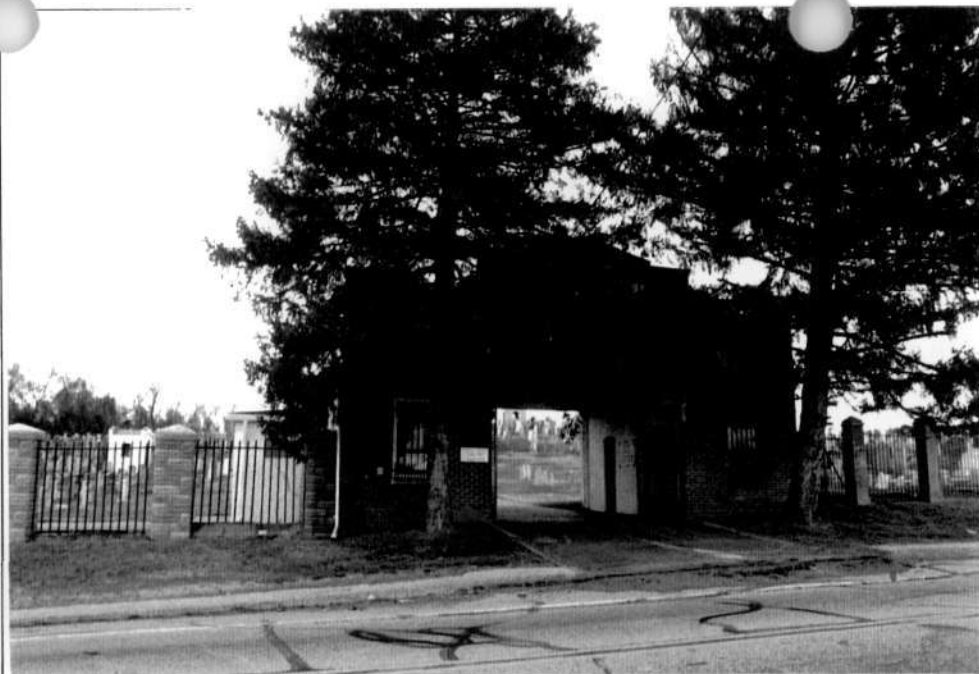
CONTOUR INTERVAL 20 FEET

Quadrangle Location





PHOTOGRAPH 1: Rosedale Cemetery, overview of the "old cemetery" from Philadelphia Road (MD 7), facing northeast.



PHOTOGRAPH 2: Rosedale Cemetery, view of the entry gate into the "old cemetery," facing north from Philadelphia Road (MD 7).



PHOTOGRAPH 3: Rosedale Cemetery, mausoleums in the Beth Hamedrosh Hagodol Congregation section of the "old cemetery," facing northwest.



PHOTOGRAPH 4: Rosedale Cemetery, mausoleum in Mogan Abraham Congregation section of the "old cemetery," facing northeast toward Hamilton Avenue.

BA-3197



PHOTOGRAPH 5: Rosedale Cemetery, view of the United Hebrew Cemetery Office and Chapel, facing southeast.



PHOTOGRAPH 6: Rosedale Cemetery, view of typical burials in the Bobroisker Beneficial Circle Lodge Congregation section, facing northwest.



PHOTOGRAPH 7: Rosedale Cemetery, view east toward Hamilton Avenue from the United Hebrew Cemetery Office and Chapel.



PHOTOGRAPH 8: Rosedale Cemetery, chapel in Neshia Congregation section on east side of Hamilton Avenue, facing southeast.

BA-3197



PHOTOGRAPH 9: Rosedale Cemetery, looking northeast across the Maryland Lodge Congregation section.



PHOTOGRAPH 10: Rosedale Cemetery, view of the Beth Jacob Hebrew Congregation entry gate, facing northeast from Hamilton Avenue.



PHOTOGRAPH 11: Rosedale Cemetery, view across sections on the east side of Hamilton Avenue, facing south.



PHOTOGRAPH 12: Rosedale Cemetery, Shaarei Zion Caretaker's Home, facing west from Hamilton Avenue.

BA-3197



PHOTOGRAPH 13: Rosedale Cemetery, Shaarei Zion Congregation entry gate, facing northwest along Hamilton Avenue.



PHOTOGRAPH 14: Rosedale Cemetery, looking northeast across the Shaarei Zion Congregation section.